

THE  
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HINTS RESPECTING VISITS.

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*And if he come to see me, he speaketh vanity.* David.

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THE social affections of human nature have their proper objects, and peculiar efficacy; so that no one is out of the sphere of their influence. There is reason to believe that a very considerable part of the time of some persons is spent in paying and receiving visits, and in necessary preparations for this *important business*. This sort of intercourse is not confined to friends. It seems that enemies too, interchange civilities of this kind. So it was in the days of king David, as we learn from the words just preceding those which are quoted at the head of this paper—and so it probably is now. But why should we seek the society of those whose principles we disapprove, whose taste is uncongenial with ours; and whose sentiments excite disgust? Is it for the indulgence of affections deeply founded in our nature; and which often prompt to the noblest actions which men perform? Let us for a few moments contemplate a particular character, and answer for ourselves. Camilla passionately loves pleasure, and is therefore cold-hearted, selfish and envious towards all whose range of enjoyments is greater than hers. She will visit the inhabitants of half a street in a day. She is delighted to see every one into whose house she enters; and entertains those who receive her with the ridiculous things seen, and the censorious remarks heard during her preceeding visits. Camilla goes from house to house, not to cultivate benevolent affections, but to indulge her love of satire, and it may be of scandal. She certainly falls under the censure of the poet of Israel.—But why, it may be asked, represent such a character as female? Certainly not because it is, as to the essential parts of it, more common than in the other sex. There is many a retailer of malicious anecdotes, of injurious hints, and dark suspicions among those who would have it believed that they possess minds far above these littlenesses. And my female readers may, if they please, with my entire approbation, change, in the above brief sketch of character, Camilla into Camillus, *she* into *he*, and *her* into *his*; and no doubt they will thus describe a species containing nearly, or entirely as many individuals, as that before exhibited.

But it was not my intention, in the beginning to have wasted thus much time, on *things* so insignificant. On the contrary, it was my purpose to have offered some serious remarks to serious thinkers, on the duty of making their visits profitable.

There is reason to fear that the one word, "*Vanity*," may aptly, and adequately describe a great part of the conversation which passes between professing Christians when they meet. Vanity in scripture, signifies that which is unprofitable, empty, unsubstantial. According to this definition, there can be no doubt of the justness of our remark. Let any Christian endeavour to recollect what he can of his conversation for a week, and consider what benefit he has either received or communicated, and, it is apprehended, he will feel the most mortifying conviction that no exaggerated censure has been passed. How seldom do we say or hear things for edification!

But I would here remark that it is by no means asserted that all conversation which is not directly on the subject of religion, is to be regarded as vain. That which has respect to our daily business, if properly timed; that which is intended to afford any useful knowledge; or to enkindle in the heart, and call forth into exercise any kindly affection, or to give an impulse of cheerfulness to spirits wearied with business, or distracted by care, may not only escape censure, but merit approbation. Much however that is said has no such tendency, and proceeds from no such motive; and much that is avowedly prompted by some such motive is, to say the least, entirely unnecessary—it is vanity.

It may further be observed, that much that goes under the name of religious intercourse, deserves as well, any other appellation. People may, and often do converse about religion; and yet their conversation is not religious. For instance, a number of persons have been to church, and are met to spend the sabbath evening together; when such questions and remarks as the following may be heard:—Well, how did you like the sermon to-day?—Oh! it was most evangelical and eloquent. Did you ever hear such an elegant prayer? And did you not see how deeply Mrs. ——— was affected?—Whom had you rather hear, Mr. \*\*\*\*\*, or Mr. \*\*\*\*\*? &c. &c. Now all this passes for very pious and proper conversation; but who is edified? What fruit remains? Is it not in sober truth, mere vanity? It may be added, that as this conversation is unprofitable, so for the most part, it affords pretty decisive evidence that whoever was benefitted by the sermon, these persons were not. Indeed, it may be remarked, that many now, as they did in former times, frequent church not to

be edified, but to be pleased; not to learn their duty, but to indulge a luxurious imagination.

Again you hear persons, who suppose that they are holding religious conversation, talk in this way: "The ..... hold that .....; and they maintain ....., &c. Now is not this monstrous?—It is a pity that any calling themselves Christians should believe such dangerous doctrines." And thus the whole of their conversation is a censure of the opinions of those who differ from them. The particular sentiments denounced, are left to be supplied by the reader's own observation.—Now this also is vanity.

But farther still, it is not uncommon to hear the particular conduct of individual persons marked out, and censured, without the least allowance for their circumstances; without regarding any suggestion that charity may offer in mitigation of their offences. The matter too may be taken up on the representation of some mischief-making, suspicious, malignant, watchful enemy of the Christian name, who exaggerates every indiscretion for the sake of discrediting religion; and with no better authority than this, many a heavy sentence is pronounced, mingled perhaps with sighs, and doleful exclamations over the sad inconsistencies of human nature. And this passess for religious conversation! Is it not a cloak of those passions against which a Christian ought to watch and pray with unslumbering vigilance, and undeniable importunity?

It is extremely difficult to give particular rules in relation to profitable conversation, because so much depends upon the time, the place, the circumstances, and other conditions which continually change?—Of these, especial observance should be made, and due note taken.—Our powers of discrimination should be exercised; and every thing calculated to produce irritation, or excite disgust, should be avoided. And above all things, we should cultivate that charity which the scripture requires; which "seeketh not her own: and thinketh no evil." We should enter into conversation with an earnest desire to receive and communicate good: and carefully observe the effects on our hearts. If we are less disposed to exercise kindly affections, less influenced by brotherly love, less disposed to pray, less desirous to hold communion with God, after conversing with our friends and neighbours than before, we may be sure that we have not "ordered our conversation aright." It is only by diligent self observation, aided by earnest prayer, that we can so conduct ourselves in respect to the matter under consideration as to avoid guilt:—According to the declarations of our Saviour, this is a matter of no little importance.—



We are to give an account of our words in the day of judgment: yea, for every idle word that we speak. How circumspect then should we be in our conversation! And let no one suppose that the rule is too rigid. The effect of our words is often much greater than we imagine. What one has only meant for a jest, has sometime, sunk deep into the heart, and had a material influence on the sentiments and conduct of a hearer. Living in society, we affect each other by all the means of communication between man and man. Let us then set a watch on the thoughts of our hearts, and the words of our mouths.

Only one other remark will be added. In conversation with others, unless for the sake of gaining information, let us take care to understand the subject on which we deliver our sentiments. This advice may seem unnecessary; but a little observation will convince us that it is appropriate and needful. In fact what is more common than peremptory decisions, on different subjects, by the least informed, and most inexperienced among us? Questions which have divided the sentiments and perplexed the understanding of the most learned and pious, are settled in a moment by boys who have just put on cravats; and misses who have just laid aside the "baek string and the bibb." This dogmatism is particularly discoverable when people converse on those points which separate different denominations of Christians. On these, persons whose minds have never been cultivated; and who have at most read only a party pamphlet, and a few detached texts of scripture, will boldly decide, and condemn as guilty of wilful error, or possessed of strange infatuation, thousands, who differ from them, and among these, perhaps, men whose humility, whose deep research, and whose holy lives, have been the brightest ornaments of the Christian religion.

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TO THE EDITOR OF THE CHRISTIAN MONITOR.

Sir,

I am afraid that you are not a watchful Monitor. It becomes you to take notice of fashions and customs that prevail to the injury of religion and good morals. Are you aware, Sir, that, in houses not a hundred miles from your place of residence, a custom is beginning to show itself which a Christian is bound to notice and condemn.—Do you know, that card-playing, after having been generally laid aside by the ladies, is coming into vogue again.—That the old sports-women are refreshing their memories, and the young ones seeking initiation into the mysteries of gaming? Such things are reported, and that with great confidence. I hope that you will enquire into this

affair, and if you find that there is truth in it, take such measures as become your function.

I am, &c.

AN OBSERVER.

The information given by this correspondent really surprises and grieves us. We shall not give too easy credit to a report so contradictory to all our hopes and expectations. For we had really entertained the hope that our fair country-women possessed such a fund of good sense, real information, and a regard for religion, that the idle and pernicious custom mentioned by my friend "Observer," would not be revived. We had hoped that the day of that folly was over, and that none of the dissipated destroyers of time could have influence sufficient to produce a return. It is lamentable indeed, that rational beings should be obliged to resort to such amusements to pass away time: that immortal creatures, whose everlasting interests are involved in their conduct here on earth, should think it worthy of themselves so to employ their faculties, on their passage to eternity. And the matter is still worse, if the object of this pursuit is to win money. A female gambler! The very idea creates disgust and abhorrence.

But this is a subject to be enquired into.—We will believe nothing without good evidence. And shall proceed according to testimony. Concerned as we are for the honour of the sex, for the interest of society, for the prosperity of the rising generation, no measure calculated to put down the practice mentioned, shall be omitted.

#### THE CONVERTED ALGERINE.

The following narrative was committed to writing by an aged clergyman in Virginia, and is communicated for publication by a missionary of known character. Its authenticity may be relied on.—It is introduced by the writer with the following paragraphs.

- "I have long been of opinion, that even the short account I am able to give of Salem the Algerine, is worth preserving; and suppose that no person now living is able to give so full an account of him as myself, not having had the same means of information. When I had committed this account of Salem to writing, I thought it not improper to add that of the Negro, in Henrico, because it bears in one respect, a considerable resemblance to the other.
- "Had Salem ever recovered his reason, so far as to be able to write his own history, and give an account of all the tender and interesting circumstances of his story, it would undoubtedly have been one of the most moving narratives to be met with.—All I can

write is the substance of the story as related to me, most of it many years ago. I have been careful to relate every particular circumstance I could recollect, worthy of notice, and make no additions, and very few reflections of my own. I publish these narratives at this time for the sake of a few observations, which they naturally suggest, and which I think seasonable at the present day."

ABOUT the close of the war between France and England, in Virginia commonly called Braddock's war, a certain man, whose name, as I have been informed, was Samuel Givins, then an inhabitant of Augusta county in Virginia, went into the woods, back of the settlements, to hunt wild meat for the support of his family; a practice which necessity renders customary for the settlers of a new country. He took more than one horse with him, that it might be in his power to bring home his meat and skins. As he was one day ranging the woods in quest of game, he cast his eyes into the top of a large fallen tree, where he saw a living creature move.—Supposing it to be some kind of wild beast, he made ready to shoot it, but had no sooner obtained a distinct view, than he discovered a human shape, which prevented the fatal discharge.—Going to the place, he found a man in a most wretched and pitiable situation; his person entirely naked, (except a few rags tied about his feet,) and almost covered over with scabs, quite emaciated, and nearly famished to death.—The man was unacquainted with the English language, and Givins knew no other. No information, therefore, could be obtained, who he was, whence he came, or how he was brought into a state so truly distressing.—Givins, however, with the kindness of the good Samaritan, took a tender care of him, and supplied his emaciated body with the best nourishment his present circumstances would afford. He prudently gave him but little at a time, and increased the quantity as his strength and the power of digestion increased. In a few days, the man recovered such a degree of strength as to be able to ride on horseback. Givins furnished him with one of those he had taken with him to carry home his meat, and conducted him to Capt. (afterwards Col.) Dickerson's who then lived near the Windy Cave.—Dickerson supplied his wants, and entertained him for some months, with a generosity that is more common with rough back-woods-men, who are acquainted with the hardships of life, than among the opulent sons of luxury and ease.

The poor man considered that he had no way to make himself and his complicated distresses known, without the help of language;—he therefore resolved to make himself acquainted with the English tongue, as soon as possible. In this, his progress was surprising; he procured pen, ink and paper, and spent much of his time in writing down remarkable and important words, pronouncing them, and getting whoever was present to correct his pronunciation. By his indefatigable application, and the kind assistance of Col. Dickerson's family, he in a few months was so far master of English, as to speak it with considerable propriety.—When he found himself sufficiently qualified for communicating his ideas, he gave the Col. and others, a most moving narrative of his various unparalleled misfortunes. He



said his name was Salem; that he was born of wealthy and respectable parents in Algiers; that when a small boy his parents sent him to Constantinople, with a view to have him liberally educated there; and that after he had spent several years in that city, in pursuit of learning, he returned to Africa to see his parents.—After spending some time at home, he took leave of his parents, with a view to return to Constantinople to finish his education. The ship in which he embarked was taken by a Spanish man of war or privateer, and Salem thus became a prisoner of war.—The Spaniards were at this time in alliance with France against England. Falling in with a French ship bound to New-Orleans, they put him on board this vessel, which carried him to the place of its destination. After living some time among the French at New-Orleans, they sent him up the rivers Mississippi and Ohio to the Shawanee towns, and left him a prisoner of war with the Indians, who at that time lived near the Ohio. There was at the same time a white woman, who had been taken from the frontiers of Virginia a prisoner with the same tribe of Indians.—Salem inquired of her by signs, whence she came. The woman answered by pointing directly towards the sun-rising. He was so far acquainted with the geography of America as to know, that there were English settlements on the eastern shore of this continent; and he rightly supposed the woman had been taken prisoner from some of them. Having received this imperfect information, he resolved to attempt an escape from the Indians to some of these settlements. This was a daring attempt, for he was an entire stranger to the distance he would have to travel, and the dangers which lay in his way; he had no pilot but the sun; nor any provisions for his journey; nor gun, ammunition, or other means of obtaining them.—Being thus badly provided for, and under all these discouraging circumstances, he set out on his arduous journey through an unknown mountainous wilderness of several hundred miles.—Not knowing the extent of the settlements he aimed at, he apprehended danger of missing them, should he turn much to the north or south; and therefore resolved to keep as directly to the sun-rising as he possibly could, whatever rivers or mountains might obstruct his way. Through all these difficulties, Salem travelled on, until the few clothes he had were torn to pieces by bushes, thorns and briars.—These, when thus torn and fit for no other service, he wrapped and tied about his feet to defend them from injuries. Thus he travelled naked, until his skin was torn to pieces with briars and thorns, his body emaciated, his strength exhausted with hunger and fatigue, and his spirits sunk under discouragements. All he had to strengthen and cheer him was a few nuts and berries he gathered by the way, and the distant prospect of once more seeing his native land. But this pleasing prospect could animate him no longer, nor could these scanty provisions support him. His strength failed, and he sunk into despair of every thing, but ending a miserable life in a howling wilderness, surrounded by wild beasts! Finding he could travel no farther, he fixed upon the top of the tree where Givins found him, as the spot where his sorrows and his life must end together. But God, whose providence is

over all his creatures, had other views. While Salem was dying this lingering painful death, and was scarce able to move his feeble limbs, relief was sent him by the beneficent hand of Givins.—He is again restored to life, and hope once more revives and animates his sinking heart.

No doubt Col. Dickerson was sensibly touched with this moving tale of woe, and the generous feelings of his humanity greatly increased. I infer it from his conduct; for, he furnished Salem with a horse to ride—treated him as a companion—and took him to visit the neighbours and see the country. He accompanied the Colonel to Staunton, where the court of Augusta county sat; and where the inhabitants of the county were assembled, it being court day. Among the rest was the Rev. John Craig, a Presbyterian minister of the Gospel, who resided a few miles from town. When Salem saw Mr. Craig he was struck with his appearance, turned his particular attention to him, and after some time came and spoke to him, and intimated a desire to go home with him. Mr. Craig welcomed him to his house, and then, or afterwards, asked him why he desired to go home with him in particular, being an entire stranger whom he had never seen before. Salem replied:

“When I was in my distress, I once in my sleep dreamed that I was in my own country, and saw in my dream the largest assembly of men my eyes had ever beheld, collected in a wide plain, all dressed in uniform, and drawn up in military order. At the further side of the plain, almost at an immense distance, I saw a person whom I understood to be one of great distinction; but by reason of the vast distance he was from me, I could not discern what sort of a person he was. I only knew him to be a person of great eminence. I saw, every now and then, one or two of this large assembly attempting to go across the plain to this distinguished personage: but when they had got about half way over, they suddenly dropped into a hole in the earth; and I saw them no more. I also imagined that I saw an old man standing by himself, at a distance from this large assembly; and one or two of the multitude applied to him for direction, how to cross the plain with safety, and all who received and followed his directions got safe across. As soon as I saw you,” added Salem, “I knew you to be the man who gave those directions: and this has convinced me that it is the mind of God, that I should apply to you for instructions in religion.—It is for this reason, I desire to go home with you. When I was among the French, they endeavored to prevail on me to embrace the Christian religion. But as I observed they made use of images in their religious worship, I looked on Christianity with abhorrence; such worship being in my opinion idolatrous.”

Mr. Craig cheerfully undertook the agreeable work he seemed called to by an extraordinary providence. He soon found that Salem understood the Greek language, which greatly facilitated the business. He furnished a Greek Testament; Salem spent his time cheerfully in reading it; and Mr. Craig his leisure hours in explaining to him the Gospel of Jesus Christ. In the space of about two weeks he obtained what Mr. Craig esteemed a competent knowledge of the Christian



religion. He went to Mr. Craig's house of worship, made a public profession of Christianity, and was baptised in the name of the adorable Trinity.

Some time after this, Salem informed Mr. Craig, that he was desirous to return to his native country, and once more see his parents and friends. Mr. Craig reminded him, that his friends and countrymen, being Mahometants, entertained strong prejudices against the Christian religion, and that, as he now professed to be a Christian, he would probably be used ill on that account; and that here in America he might enjoy his religion without disturbance: to which Salem replied, that his father was a man of good estate, and he was his heir; that he had never been brought up to labor, and knew no possible way in which he could obtain a subsistence; that he could nor bear the thought of living a life of dependence upon strangers, and being a burden to them; that he was sensible of the strong prejudices of his friends against Christianity; yet could not think, that after all the calamities he had undergone, his father's religious prejudices would so far get the better of his humanity as to cause him to use his son ill on that account; and that at all events, he desired to make the experiment. Mr. Craig urged, that the favorable regards of his friends and a good estate on the one hand, and a life of poverty and distress on the other, might prove a too powerful temptation to renounce that religion he now professed to believe true, and to return again to Mahometanism. Salem said, whatever the event might be, he was resolved never to deny Jesus.

When Mr. Craig found that he was fully resolved, he applied to some of his neighbours and with their assistance, furnished Salem with as much money as they supposed sufficient to defray his expenses to England; from whence he said he could easily get a passage to Africa. He furnished him also with a letter to the Hon. Robert Carter, who then lived in Williamsburg, and was noted for his beneficence to the poor and afflicted, requesting him to procure for the bearer an agreeable passage in some ship bound to England. Mr. Carter did more than was requested of him; he furnished Salem plentifully with sea stores. Being thus provided for, he set sail for England with the flattering prospect before him of being once more happy in his own country, and in the arms of his affectionate parents. For many months no more is heard of him by his American acquaintance.

How long after this I do not recollect, perhaps some years, the poor unfortunate Salem returned again to Virginia, in a state of insanity. He came to Williamsburg and to the house of his old benefactor Mr. Carter. His constant complaint was, that he had no friend, and where should he find a friend. From which complaint the cause of his present very pitiable situation was easily conjectured; his *father* was not his friend. Notwithstanding the derangement of his mental powers, he had certain lucid intervals in which he so far enjoyed his reason, as to be able to give a pretty distinct account of his adventures after he left Virginia. He said he had a speedy and safe passage to England and from thence to Africa; and that, on his arrival, he found his parents still alive; but that it was not in his

power long to conceal it from them, that he had renounced Mahometanism, and embraced the Christian religion: and that his father no sooner found this to be the case than he disowned him as a child; and turned him out of his house. Affection for his parents, grief for their religious prejudices, and his own temporal ruin, tormented his tender heart. He was now turned out into the world, without money, without a friend, without any art by which he could obtain a subsistence. He left his own country, the estate on which he expected to spend his life, and all his natural connexions, without the most distant prospect of ever seeing or enjoying them more. He went to England in hopes of there finding some way to live; where he could enjoy his religion, when every other source of comfort was dried up. But having no friend to introduce him to the pious and benevolent, he found no way to subsist in that country; on which he resolved to return to America, it being a new country, where the poor could more easily find the means of support. In his passage to Virginia, while he had probably no pious friend to console him in his distresses, nor to encourage and support him under them, and while he had little to do but pore over his wretched situation, he sunk under the weight of these complicated calamities into a state of insanity.

Though Salem's great distress was, that he had no friend, and he was constantly roving about in quest of one; yet of friendship he was incapable of enjoying the advantages. In pursuit of his object he went up to Col. Dickerson's; but to no purpose. From thence he wandered away to the warm springs, where was at that time a young clergyman of the name of Templeton, who, having understood something of his history, entered into conversation with him. He asked him amongst other things whether he was acquainted with the Greek language. To which he modestly replied, that he understood a little of it. Mr. Templeton put a Greek Testament into his hand, and asked him to read and construe some of it. He took the book and opened it, and when he saw what it was, in a transport of joy he pressed it to his heart; and then complied with Mr. Templeton's request. By these actions he shewed his great veneration for the Sacred Scriptures, and how long he had retained the knowledge of the Greek in circumstances the most unfavorable. From the warm springs he went down to Mr. Carter's, (who by this time had removed from Williamsburg to his seat in Westmoreland county,) in hopes that gentleman would act the part of a friend, as he had formerly done: but still, poor man, he was incapable of enjoying what he greatly needed and most desired. He soon wandered away from Mr. Carter's, was taken and carried to the mad house in Williamsburg.

The above account I received from Mr. Craig, Mr. Carter, and Mr. Templeton; and it is the substance of all I knew of Salem before I came to reside in this State. Since my arrival here, I have seen several men, who were personally acquainted with him, while in a state of derangement. They say he was commonly inoffensive in his behavior; grateful for favors received; manifested a veneration for religion; was frequently engaged in prayer; and that his prayers were commonly, though not always, pretty sensible and tolerably well



connected; that he appeared to have the temper and behavior of a gentleman, though he was in ruins; that he went roving from place to place, sometimes almost naked for want of sense to keep on the clothes that he had received from the kind hand of charity, until he was taken with the sickness which put an end to his sorrows. That when he was taken sick his reason was restored and continued to his last moments; that the family where he lay sick and died treated him with great tenderness, for which he expressed the utmost gratitude; and that at his own request and importunity, no persons sat up with him on the night in which he died. It appears, however, that he died with great composure; for he placed himself, his hands, his feet and his whole body, in a proper posture to be laid in his coffin, and so expired.

[PANOPLIST.]

FROM THE CHRISTIAN HERALD.

### AMERICAN SOCIETY FOR EVANGELIZING THE JEWS.

In one of our preceding Numbers we led our readers to expect, at no distant period, an account of the measures which have been pursued in this place for some time past, to devise a plan for engaging Christian zeal and benevolence in the important work of attempting to evangelize the Israelites dwelling among us. We have thought it advisable to defer the publication of the steps which were taken from time to time on this subject, until they should assume a systematic and settled form. These proceedings having lately resulted in the organization of an Institution for the purpose of prosecuting the object with method, permanency, and efficiency; and the following statement of the origin and formation of that Society, together with its Constitution, and an address to Christian brethren on the subject, having been ordered to be published, we embrace with much pleasure the opportunity of realizing the expectations, and, we trust, rejoicing the hearts of many of our readers, by now presenting them with these particulars.

#### *Statement of facts respecting the origin and formation of the Institution.*

WHILST Societies have recently been organized in Britain, with auxiliaries in other parts of Europe for the conversion of the Jews, the Church of Jesus Christ on this side the Atlantic, has hitherto done nothing, or next to nothing, to recover and restore to the fold of its Saviour that once distinguished, now dispersed, but still wondrous people.

A solemn statement of these facts was laid before the Consistory of the Reformed Dutch Church in the city of New-York by one of its members, on December 2d, 1813; which being duly considered, it was

*Resolved*, "That this object is worthy, in the opinion of the Consistory, of the attention of the Church, and that it be recommended to the Rev. Classis of New-York to take the subject into their serious consideration, and by the appointment of monthly lectures, or in such



other mode as to them may seem meet, endeavour to promote the conversion of the Jews, provided the measure appears to be proper, reasonable, or in any degree attainable."

At an ordinary meeting of the Classis of New-York, held in the city of New-York, October 13, 1814, the following minute was entered on their records, namely, "the resolution of the Consistory of New-York brought forward at the last ordinary meeting on the state of the Jews having been considered,

*Resolved*, That a Committee be appointed to inquire whether any, and if any, what extra means can be adopted by Classis, to effect the great object contemplated in that resolution, and

That said Committee be empowered to devise and mature a plan on that subject, to be laid before the Classis, as soon as may be practicable, for their approbation."

That Committee was accordingly appointed, and directed their attention to this subject without delay.

The first objects of that Committee were to ascertain

The number of Jews now residing in this city:

The disposition manifested by them toward their own religious institutions, and toward Christians;

Whether they were willing to receive religious instruction:

The best method of communicating such instruction:

What were the first steps taken for their conversion by the Society instituted for that purpose in London.

When they had obtained all the information they could procure on these points, a sub-committee was appointed to draft a report to be laid before Classis; owing, however, to the discouragement arising out of the inquiries of the General Committee in relation to the Jews, to the occasional absence of its members from the city, and other causes, the report above mentioned was not presented until the 18th of September, 1816.

Mr. Joseph Samuel C. F. Frey, who had lately been connected with the Society for the conversion of the Jews in London, and had recently and unexpectedly arrived in this country, was providentially present at that meeting.

The report submitted to the General Committee, and which embraced several plans for the conversion of the Jews, was approved, and ordered to be laid before Classis at their next ordinary meeting, which was accordingly done; and the same having been received, and entered upon the minutes of Classis, it was resolved, to adopt the first plan proposed in that report, the substance of which was to attempt the conversion of the Jews by instituting a Society for that purpose, embracing the whole Evangelical interest of this city. The Committee of Classis was then enlarged, and directed to use their influence without delay, for carrying that plan into effect.

At a meeting of a number of persons of different religious denominations convened, in pursuance of public notice, at No. 10, Garden-street, in the city of New-York, on Wednesday the 6th day of November, 1816, for the purpose of considering the expediency of forming a Society for evangelizing the Jews, it was unanimously

*Resolved*, That it is expedient to form a Society for that end. A Committee was then appointed to draft a Constitution and an Address to the public. At a meeting publicly called by that Committee the 30th of December, 1816, the Society was regularly organized, and the following Constitution and Address were adopted, and ordered to be published.

### CONSTITUTION.

I. This Society shall be known by the name of *The American Society for evangelizing the Jews*. Its sole object shall be to make every possible and proper exertion, in dependence on the blessing of the God of Abraham, to bring the Jews to the acknowledgment of Jesus Christ of Nazareth as the true Messiah, and to the experience of the power of his grace.

II. Any person paying three dollars annually, shall be a member of the Society, or thirty dollars at one time, shall be a member for life.

III. The Society shall meet annually in the city of New-York, on the last Monday in December, at 10 A. M.—Fifteen members shall constitute a quorum for the transaction of business.

IV. At the annual meeting there shall be chosen by the Society, a Board of Managers, consisting of a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and seven others: any five of whom shall be a quorum.

V. The Board of Managers shall conduct the business of the Society, enact their own By-laws, call special meetings, dispose of the funds, and fill vacancies in their own Board. They shall meet statedly the third Thursday of every other month, beginning with the month of January, at such place as they shall adjourn to from time to time, in the city of New-York.

VI. The President, or in case of his absence, the Vice-President, at the request of any two Managers, may call a special meeting of the Board.

VII. This Constitution may be altered by the vote of two thirds of the Members present at an annual meeting of the Society, on the recommendation of the Board of Managers.

### OFFICERS.

Rev. Dr. Philip Milledoler, D. D. President.

Peter Wilson, L. L. D. Vice-President.

Mr. John E. Caldwell, Corresponding Secretary.

Rev. Alexander Gunn, Recording Secretary.

Mr. Thomas Storm, Treasurer.

### Other Managers.

Rev. John Williams, Rev. J. M. Matthews, Rev. R. B. E. M'Leod,  
Rev. John Knox, Mr. Isaac Sebring, Mr. Matthias Bruen, Mr. John Nitchie.

[The Address will be given in our next.]



*Letter from the Rev. J. Paterson, Petersburg, June 16, (O. S.) 1816.*

YESTERDAY the Russian Bible Society held its Third Anniversary in the Taurian Palace. At the appointed hour the Hall was nearly full: many strangers were present; and, among others, the eminently worthy representative of the British nation, and of the British and Foreign Bible Society, the Earl of Cathcart. When his Lordship came into the room, he pressed my hand, and, looking round on the company, observed, "Here we behold men of all nations assembled." "Yes," I added, "and for the most glorious purpose of sending the Bible to all nations." Our noble President, Prince Galitzin, took his seat at the head of the table, supported on the right by that distinguished Prelate, the Archbishop Michael, and on the left by the Roman Catholic Metropolitan. The President opened the Meeting with a short but peculiarly excellent speech. The Secretary, Mr. Papoff, then read the Report—a most interesting document, in which, to show the progress made by the Society in its means, and in its work, a comparison was stated between the two first years of its existence, and the last year. One hundred and fifty-seven thousand one hundred copies of the Scriptures have been printed, are in hand, or about to be printed, in thirty editions, and sixteen different languages. Besides which, translations are preparing in the modern Russian, and Matthew and John finished; and in the Turkish with Armenian characters, of which Matthew is nearly finished: these will make the number of the languages eighteen. Facts were mentioned, and extracts of correspondence read, which proved that the divine blessing had rested in an eminent degree on the Society's endeavours to distribute the Holy Scriptures. The poor have thereby been enriched, the bands of the prisoner loosened, the sick and the dying comforted, the prodigal reclaimed, and the heavenly pilgrim strengthened for his journey, and enabled to proceed on his way rejoicing. Nominal Christians, who, in consequence of their being deprived of the light of divine revelation for centuries past, either worshipped they knew not what, or were beginning to adore the works of their own hands, or to pay their devotions at the shrine of the false prophet, have seen a light shine in a dark place, until the day dawn, and the day star rise in their hearts. Heathens and Mahomedans have seen the star in the east, which in due time will lead them, through the tender mercies of our God, to the Child born, and the Son given. Such are the facts, my dear friend, contained in this Report. I wish you could with me have taken your seat behind our noble President, where you would have had the whole of this august assembly in view, and, although you would have heard these facts detailed in a foreign language, you would yet have read, in the countenances of all present, men of all nations and confessions, in a language you perfectly understand, the full import of what was detailed, in the expressive looks of astonishment and joy, of gratitude, praise, and supplication. A tribute of just commendation was paid to our great and good Patron, his Imperial Majesty. What the British and Foreign Bible Society had done for Russia, was delineated in a manner which showed, that, in this god-like cause, there was a blessing in receiving, as well as in giving. The gratitude of the Committee, and of the whole assembly,



was expressed towards the noble representative of your Society, and his Lordship evidently felt the honor done to him and his country. All was profound silence till the Report was finished, when expressions of congratulation ran through the whole assembly.

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*From the Rev. R. Pinkerton, Moscow. April 6, (O. S.) 1816.*

THROUGH the kind hand of our Lord upon me, I again find myself in the midst of Moscow, and rejoice exceedingly to behold this ancient city so rapidly rising out of her ruins in new splendor. There is an astonishing change in the appearance of Moscow, since I was here last year. Most of the brick buildings which were burnt down, are now re-built; many with great elegance; and though the vacancies between these buildings, formerly covered with wooden houses, be still numerous, and some extensive, yet these are daily becoming fewer, by the erection of new brick and wood houses. There is no part of the city now where the marks of devastation remain so apparent as on the walls and towers encompassing the Kremlin. The number of inhabitants is at present about 250,000. The affairs of the Bible Society here, are in a most prosperous state.

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*From the same. Moscow, May 3, (N. S.) 1816.*

I HAVE this day had the very great pleasure of attending the Third Anniversary of the Moscow Bible Society. The Meeting was held in a large hall of the newly rebuilt palace of the late Metropolitan Platon, and notwithstanding the very unfavorable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity. The Archbishop Augustin pronounced a most animating and appropriate Speech, in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis, when the Society was first founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of revelation, the losses which so many then sustained—to feed the fatherless and widows; bind up the broken-hearted; and administer comfort to the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the Holy Scriptures abound. He displayed, in striking colours, the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolations, had deluged the land of Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human wo, to raise up shining witnesses to the truth, by the establishment of Bible Societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of mercy and peace. The Speech of the Archbishop made, visibly, a deep impression on the audience, and prepared their minds to listen with attention to the detailed Report of the Committee; from which the following is an extract.

“Numbers of our countrymen flock daily to the Repository, to purchase, or gratuitously to obtain, the Holy Scriptures, in the Slavonic language. Before the edition was published, certain persons are known

to have sent expressly to Moscow, from a distance, to get information when it would be possible for them to obtain a Bible: others, with not less importunity, have repeatedly sent letters, with money inclosed in them, begging for one Bible, at least, for the use of several families! Such is the spiritual hunger of our fellow-countrymen for the word of God, which makes known to us salvation through Jesus Christ! It is only necessary to behold with what anxiety the poor, yea, the meanest of the people, endeavour to obtain the divine Book, containing the testimony of the love and mercy of the Most High to the children of men, in order to be convinced of the salutary effects of Bible Societies, and the necessity that existed for their establishment. Parents earnestly beg for the Scriptures to instruct their children; the aged, to receive comfort and support in their declining years; the rich, to confer them upon orphans and widows; and the benevolent, to bestow them on such as are sick, and unable to pay. All these persons seem to ascribe to the Bible such a divine power, to consider it as such an invaluable blessing, that we have much cause to exclaim, in the words of our great Redeemer: Blessed are they which do hunger and thirst after righteousness, for they shall be filled. The Bishops of Ekaterinaslof, Koursk, Tobolsk, and Irkutsk, desirous of blessing their respective flocks by the distribution of the sacred Scriptures, have ordered a great number of copies for this purpose."

*From the same. Simpheropol, May 31, (O. S.) 1816.*

THOUGH fully persuaded that the intelligence of the establishment of a Bible Society in any spot on the surface of the globe, will ever prove cause of the most lively gratitude and joy to the Members and Friends of the British and Foreign Bible Society, yet surely when they hear that a Branch of this noble Institution has been planted, and is taking root in the centre of a moral wilderness, such as that from whence I now address you, their feelings of joy must be peculiarly excited, and their faith in God's promise confirmed. Of the planting and watering of such a Branch in this city of the peninsula of *Tauridia*, amidst a population of 200,000 Mahomedans, and 100,000 Christians and Jews, I have the great happiness this day to inform you. This auspicious even for the inhabitants of Crimea, took place this afternoon, in the presence of a large meeting of the most respectable persons of this city, of all religious confessions. The Meeting was opened by a chorus of sacred music; after which his Excellency the Privy Counsellor *Gegulin*, late Governor of the Crimea, a man universally honored and beloved, rose, and in a most pathetic and appropriate speech, explained the object for which the audience were assembled. The number of Subscribers to the *Tauridian Branch of the Russian Bible Society*, is already upwards of 200, of whom 76 are Mahomedans, and five *Caraité Jews*! The Catholic Priest informed me, after the Meeting broke up, that he needed not fewer than 300 copies of the Bible immediately for the colonists established in different parts of the Crimea. A gentleman who has much to do among the Tartars, assured me, that many demands had been made of late for Tartar and Turkish Bibles, and that in the ancient Tartar metropolis, *Bakchaserai* alone, he could dispose of at least 200 copies.